Zions Herald

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War's Dead

CHARLES GUSTAV GIRELIUS

These men had never chosen war,
But duty summoned them to fight
A ruthless foe. It was of peace
They dreamed, sustained in lasting right.

For this they made the sacrifice,
For this they rest among the slain;
For this the living must resolve,—
These dead shall not have served in vain.

We pledge our lives to share with them
The fearful task, and help rebuild
A war-torn world where all shall live
At peace—the world that God has willed!

FOUNDED 1823

A World Nervous System

HENRY S. CURTIS

Wendell Willkie in his book "One World" takes it almost as a corollary of the physical unity of the world that it must have some form of coordinated government. But world government is only the directing brain. Before we can have real world unity we must have a world nervous and circulatory system as well. In other words, we must have a world system of communications and transportation. Perhaps few people realize how rapidly these two systems have developed across national lines during the last two decades.

Most communications depend on language, and, to be effective, the two parties must have a language that is common to both. That is the first serious difficulty in our "one world"; for there are many hundreds of different languages and dialects, which makes all problems of understanding and friendship more difficult. Most of these languages and dialects have no valid grounds for continuance. They enshrine no great literature or lyrics. We can only regard the revival of the old Gaelic tongue in Ireland as a tragedy, as it only tends to put the Irish people out of communication with the rest of the world and make all their problems of business and culture more difficult.

Some form of world language can be assumed as one of the factors in a united world. We have had, at different times, several languages with wide use across national lines. Greek was the language of the learned and the statesmen during three or four centuries before the beginning of the Christian era, and then Latin was the official tongue of the Roman Empire, and is still the common language of the Catholic clergy of all countries. During the later Middle Ages, French became the language of polite society, and now English, with the far-flung British Empire and the United States, is forging to the front. It is understood in all the dominions, in India, in Japan, to many in China, and is now being introduced into the schools of South America.

But any language that is to be universal should have a simplified spelling, pronunciation, and grammatical structure. If such simplification could be applied to all languages, it would save hundreds of billions of hours every year to the learners of the world. We have been spending nearly all our research on mechanical gadgets and altogether too little in the field of language. The army is now giving in its different schools a practical acquaintance with nearly every foreign tongue in a much shorter time than such languages were ever taught before, and this may be only a beginning. Probably most countries would not wish to drop their native tongues at once, and most countries will have, at least for a time, two languages, the native and the universal. Perhaps this universal language will not be any existing tongue but a composite such as Esperanto.

The spread of the telephone and telegraph in the last decade has been phenomenal. There have been millions of new installations in the United States, but there have also been millions of applications turned down for lack of materials. In South America the International Telephone and Telegraph report hundreds of thousands of new installations during the last year, and hundreds of thousands of applications that they have been unable to fill.

The telephone and telegraph are being rapidly extended to every town and hamlet in the civilized world, and, when once the wires are in, every town is connected with every other town and with nearly every other person on the surface of the earth. Even now we may sit down at our own fireside and talk with London or Australia as familiarly as we would with our next-door neighbor. That is pretty expensive now, but it will be cheaper. We may think of these connections as wires, but they are really the nerves of the body politic.

Every day most of us turn on the radio and listen to reports from London or North Africa or Australia, or we hear speeches by Roosevelt or Churchill. We can speak with an airplane seven miles up in the sky or with a ship ten thousand miles out at sea. These invisible waves that encircle the earth are like the sympathetic nervous system or the silent understanding between friends.

No one can tell what television may have to offer a decade from now. Electronics has already worked so many miracles that it would be hazardous to guess, even. But at a time when we can send pictures through the air from any battle-front to a receiver in any city, it would seem possible we may soon see the man in Lon as we talk with him over the teleph and perhaps the panorama of world's events may be made to pass fore our eyes whenever we choos look on. The world is shrinking fore us like the trophy skull of head-hunter.

The Roman Empire broke largely because it outgrew its c munications. If a revolution starte one of its distant provinces, it m be six months before Rome heard it, and it would be another six mo before she could send her army do but, if any significant event happ today in London or Cairo at o'clock, it will be known before thirty in every great city of the wo If the event was a catastrophe, American Red Cross will proba have sent out its orders within the half-hour. For the first time in tory, a real system of world gove ment has become possible. The G tapo murdered all the people in little town of Lidice in Czechoslova for an offense which they did not co mit. The pang and indignation them was felt throughout the wo as though a hot iron had been appl to our own persons. It is absurd speak of any country as isolated wh it is tied to the rest of the world in these ways.

The picture and the movie are t versal forms of communication t are independent of speech. Thus Hollywood has largely monopoli this field to present tales of little nificance, which largely misrepres us to the outside world. Neverthel it has made known to the outs world certain aspects of our past a present of which the outside wo would otherwise have been ignora and it never lacks an audience. T movie really offers a wonderful opp tunity to every country to sell itself, culture and its industries, to the co tries outside; but Russia seems to h been the first country to see the op ing and take advantage of it.

We shall never be a really uni world until every part of the world kept in constant touch with every ot part, and here our great dailies step with the teletype and the telephc which speaks the languages of all co tries. The international reporter m have a sympathetic point of view order to succeed. He may beco a powerful influence in promoti friendship between countries and creating the "one world" of which dream.

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Our Account with the Unknown Soldier

Retrospect and Prospect on Armistice Day

DAVID HAROLD HICKEY, Chaplain, U. S. A.

'en years ago, Dr. Harry Emerson Fosdick preached Armistice Day sermon on the Unknown Soldier. In se days when the pulpit was solving the problem of r by denouncing it and by depicting its horrors, it s natural that the sermon should have received wide laim. It was regarded by many as a strong pronouncent for the cause of peace. Somewhat ironically, the lress appeared in a volume of sermons by the same hor under the title "The Secret of Victorious Living." anting the strength, logic, and beauty of the other serns, there was nothing victorious in this pronouncent on the Unknown Soldier.

Dr. Fosdick announced to his congregation that he had account to settle between his soul and the Unknown dier. He then went on to state that the Unknown Sol- had been deceived, as all had been deceived, into being that good consequences could come out of the flict in which he made the supreme sacrifice. "As matter of hard-headed, biological fact," asked the acher, "what good can come out of that? Mad civiliza-, you cannot sacrifice on bloody altars the best of your ed and expect anything to compensate for the loss."

'he account that the preacher had to settle with the known Soldier was due to the fact that men like the acher were sent into the camps "to awaken his [the known Soldier's] idealism, to touch those secret, holy ngs within him so that with devotion, fidelity, loyalty, self-sacrifice he might go out to war." And yet, after this sacrifice, "fifteen years after the Armistice we can- be sure who won the war, so sunk in the same dis- r are victors and vanquished alike."

'he preacher is implying by all this that the gains reing from World War I were not worth the sacrifice. fact, in his judgment there were no gains at all. Thus the prediction of Kipling fulfilled:

> After all was done,
> We they redeemed deny their blood
> And mock the gains it won.

The account that Dr. Fosdick settled with the Unknown Soldier was to renounce war. "I renounce war for its consequences, for the lies it lives on and propagates, for the undying hatreds it arouses, for the dictatorships it puts in the place of democracy, for the starvation that stalks after it. I renounce war, and never again, directly or indirectly, will I sanction or support another. O Unknown Soldier, in penitent reparation I make you that pledge."

Of course, Dr. Fosdick's hatred and denunciation of war did him much credit. But it settled nothing. The most ardent militarist would not deny his indictment. In fact, many could go farther in lurid description of war's cruelty from personal experience. It is easy for a preacher from his lofty pulpit at Riverside Drive, whose tower has never been rocked by bombs, to be coldly objective and cry, "O my soul, keep out of war." But if he should stand amid the ruins of his cathedral with dead and dying around him, it would be difficult to be so dispassionate. "Keep out of war"—that settles nothing; one might as well say, "Keep out of disease, keep out of crime." All these evils must be kept out of our world; but, do what we can, they will come, and it is for us to reduce them to a minimum.

If it is fair to recall statements made during the stress of war and repudiate them when danger has passed, it is equally pertinent to recall words that were uttered during the hysteria of the peace movement and submit them to the test of realism. The majority of the persons who read this great preacher's words with approval cannot do so today. It is small comfort for those who could not accept them when first uttered to say, "I told you so," in the face of recent events. But we have an account to settle between our souls and the Unknown Soldier, and it is different from that which disturbed Dr. Fosdick.

We have an account to settle with the Unknown Soldier for breaking faith with him. We told him that his sacrifice would free our world for all time from tyranny

and war. We promised him that when victory was won we would build a new world based on international law and order. We told him that the war that he was fighting was a war to end war. Then, after we had paid our tribute to his courage, we repudiated the League of Nations, and sneered at the words of his commander-in-chief who declared, "The world must be made safe for democracy." Then we began to make light of his sacrifice. We declared that nothing is ever settled by war. We even went back to history to prove that no war had ever accomplished anything for mankind. We sneered at men in uniform, we branded all who spoke of adequate defense as warmongers, alarmists, and sons of Mars, upholders of the war system. We refused to fortify in the Pacific and allowed our soldiers to be trapped in the Philippines when a few hundred airplanes would have made the difference between defeat and victory. We talked glibly about the iniquitous Treaty of Versailles and then allowed Germany to build again her powerful war machine, all the time refusing to believe that she would ever use it. Because certain World War I atrocity stories were found to be false, with twisted logic we sought to prove that there were no issues involved in the war save national and financial interests. We gloated over such books as "Preachers Present Arms" and retracted every utterance that was made in denunciation of a war-mad nation that had run amuck in the world.

And now, Unknown Soldier, having pitied you and belittled the worth of your sacrifice, we have called your sons to war again. After renouncing war, we now declare that it is the only way out. We refused to believe that there could ever be a defensive war. As we place a wreath upon your tomb, it is with tears of shame over our folly. We do not know whether war will ever curse our world again, but we promise you that we shall be prepared for whatever may come. Never again will we in peace sneer at the soldier who saves us in war. Never again will we send our young men unprepared to meet the foe. Never again will we allow our land to be unprotected. We will build a world of peace and good will, but it will be a peace protected by force so that no nation can misunderstand. Never again will we stand idly by while one small nation after another is overrun by a brutal foe and its fair cities are laid waste. We vow to you, Unknown Soldier, that, at whatever cost and sacrifice, we will keep forever in training a sufficient force to protect the holy heritage which you died to save. We will teach our children that the profession of arms is a noble profession, noble because so necessary for the maintenance of law and order in our world. We care not whether this army be called a police force or an international army, we will not break faith with you again. In penitent reparation, we make you that pledge.

Statement on Religion in Russia

Most Rev. Cyril Foster Garbett, Archbishop of York

Most of our conversations were with the venerable Patriarch and the three or four very able Metropolitans and Archbishops who were with him; notable among them was the Metropolitan of Kiev, whom the State has appointed a member of the commission now investigating German atrocities.

There can be no doubt that worship within the churches is fully allowed. Orthodox prelates were emphatic about this. We attended two services in the cathedral, both on weekdays. The first occasion was the celebration of the Liturgy; this lasted over three h and at the close the Patriarch welcomed the deleg and I replied.

I have never seen such a vast congregation. The p were standing all the time and were packed togeth was told that there were 10,000 present, and there thousands in the square. There was a most moving of emotion and welcome as I left the cathedral, crowds surging forward and crying out, "English bishop, thank you, thank you."

Two days later there was a service of intercession. crowd was, if possible, larger, though there was a l rain. Many were weeping when the prayer for the was said.

On Sunday I went to a country church, which crowded with peasants, mainly women and chil One of my companions went to evening service on S day in a small city church, and found this also crov

I was particularly struck with the character of the gregations in the cathedral. They did not consist m of old people, though of course there were many were old. It was a congregation consisting chiefly o middle-aged and under. There were a fair numb men, though naturally very few soldiers—just a s kling here and there. To say that congregations co chiefly of the aged is sheer nonsense.

Antireligious propaganda has come to an end, th I was told that the godless societies are still in exist There is a growing spirit of tolerance. The place rel has played in the history of the nations is respected, is shown in the cinema and on the stage. The ridic of religions is increasingly regarded as bad form ar such is discouraged. I myself, with my two chap wore my cassock in crowded thoroughfares—we wa about perfectly freely. People looked at us with int but nowhere was there any sign of opposition or tempt.

There are still large numbers of churches used for lar purposes, but I was told that the number of those for worship has gradually increased. There is no free of religious propaganda such as we have in Great Bri But then in Russia all publications are controlled by State. It is therefore significant that the Russian I archate has just issued the first number of a relig magazine. This has a circulation of 10,000 and coulc have been published without the approval of the Sta

The question is asked, Has there been a sudden re of religion in Russia? All through the most difficult t there have been large numbers who have never give their faith, though some have held to it secretly. Wor has never been discontinued—the Archbishops were emphatic about this. The terrible losses and sufferin war have brought again into the open what was al the latent deep religious strain in the Russian nati character. It would be absurd to pretend that th universal. There are large numbers who conscienti reject all belief in God. The State itself is definitely religious. But when every allowance has been mad this, there are undoubtedly millions of Russians wh turning to God for guidance, help, or comfort in sorrow and agony.

I have been asked why Premier Stalin has approve the election of the Patriarch and the summoning of Council of Bishops. I think the reply is twofold. Pre Stalin is a wise statesman who recognizes that religi inherent in the majority of Russian people; he has ha take from them in the national cause much that

PRAYER

.T THE OPENING OF THE UNITED STATES SENATE'S DEBATE ON POSTWAR POLICY

Frederick Brown Harris, Chaplain

) God, who art the author of peace and the lover f concord, whose mercy is broader than the neasure of man's mind: we confess that we have nade Thy love too narrow by false standards of ur own. By all the tragic mistakes of the centuies past, Thou art reminding us that no nation iveth to itself or aileth by itself.

Through all the broken dreams of humanity, Thy spirit is urging us to the high road which eads to the glorious goal of man's oneness. More nd more we comprehend that history is but Thy tory, telling us how the truth of cooperation has ought the falsehood of strife and competition all own the ages, and how slowly and painfully ooperation has won, dragging civilization beind it.

Above the flickering lamps of our own hearthtones, above the broken lights of our own little ystems, may a glory from the bending skies hine upon us and upon all this darkened earth, naking clear the way ahead. Without confusion, oining all men of good will, may we follow the gleam to the blessed plains of perpetual peace.

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e—but he feels he can give them something in makit plain that there is no hindrance to their worship. ndly, the church is no longer the supporter of the old ne. It accepts loyally the present constitution. It has wn itself heart and soul into the national cause. It s and works for victory. It did this spontaneously out the slightest hesitation on the day war was ared.

Everlasting Teamwork

Arthur Hopkinson

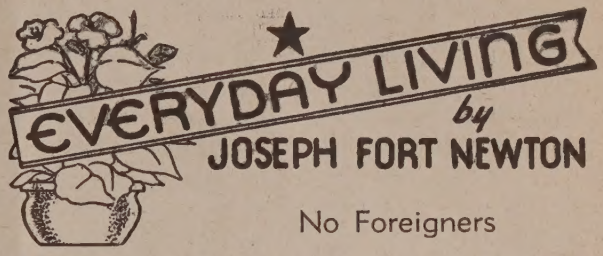
ne city girl was on her first visit to the country. She anxious to show that she was not altogether ignorant ural conditions, and when a dish of honey was set re her on the breakfast table, she saw her opportunity. ," she observed carelessly, "I see you keep a bee."

es—unless it was of the variety that comes in cans—likelihood was that the farmer kept a bee; not one but many bees. For we are rustic enough to know the making of honey in sufficient quantity to serve ne table is the work not of one bee but of many bees ng together.

n this respect how like unto the work of bees is the k of man; and how naive in some instances is our erstanding of it. For example, we have a saying that institution is the lengthened shadow of one man." a little reflection upon this "one bee" kind of talk n reveals its bias.

nybody knows—who knows anything at all—that the ign shadow of the best Leader who ever lived would e been considerably shortened, if not finally oblited, had it not been for the faithfulness and loyalty of followers.

o whenever we find a church that is prospering, be assured it is not solely the result of its minister, or any other good man or woman, working apart by himself. It is, as Kipling reminds us, the result of the "teamwork of every bloomin' soul."



No Foreigners

"A few days ago I went to a Lithuanian wedding, and pleased those who invited me," writes a reader. "Yesterday I called on an Hungarian family who moved into our community, and made a friend.

"My husband came from Scotland, and I have a Swedish brother-in-law. So far be it from me to look down on 'foreigners.' This is how I understand the spirit and meaning of America. I'm right, am I not?"

Absolutely right. From the first our country has been an interracial, polyglot country, where folk of many races and lands meet, mingle, and blend, if not physically, at least spiritually, patriotically.

Seventeen nationalities took part in the settlement and development of our central Eastern States. Seven nationalities sailed on the "Mayflower." America is no place to "look down" on anybody.

The British, too, are a composite race. It took a long time to assimilate and digest the various peoples who came, wave after wave, to those islands, to make the spirit and genius of British people.

"America, The Making of a New Man," by James Truslow Adams, is a new book in which he studies the racial strains woven into the making of our country, and how, out of many folk, a new kind of man is being made.

As he points out, there have been many kinds of Americans. The American of 1743 would be a stranger to the American of 1943. They would stand and stare at each other, wondering who was American.

What kind of person the future American, now in the making, will be when at last he is made, no one can tell. Cotton Mather could hardly have imagined an American like Henry Ford or Cordell Hull.

The powdered wig and ruffled shirt of Washington, and the men of his time, make them seem almost unreal. When we read the Biddle Letters, we hear them saying snippy things about each other, as we do.

Yet, running through all the years of our history, and the different races blending in our history, there is a spirit, a way of thinking, a dream, an attitude of mind growing, and becoming firmer and finer.

If all of us had the spirit of my reader, much of the racial snobbishness which afflicts us would vanish—making us truly Americans.

——With the aid of the American Civil Liberties Union, several conscientious objectors are starting test cases on the right of the Government to exact compulsory labor without pay. In one such test case, the A. C. L. U. said it was aiding in the defense of James Manoukian, indicted in Denver, Col., for refusal to work at the Government camp for conscientious objectors at Mancos. Manoukian, according to the Union, said he was willing to work if paid, but to accept work without pay is to "agree to a theory abhorrent to basic American principles."—*Religious News Service.*

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"The Principles of Christian Ethics"

Of books in the general field of ethical theory and practise, there has been no lack. But there has been a dearth of introductory and comprehensive studies in the principles and application "of Christian ethics in the light of its history and of present-day thought." This need is now happily met in the publication of Dr. Albert C. Knudson's latest volume, "The Principles of Christian Ethics."* Formerly dean of Boston University School of Theology and occupant of its chair of systematic theology, this beloved teacher, now dean emeritus, here contributes his ninth work to a distinguished list of scholarly volumes dealing with apologetics, Christian doctrine, and kindred themes. "The Philosophy of Personalism" and "The Validity of Religious Experience" represent the first division, while "The Doctrine of God" and "The Doctrine of Redemption" fall into the second. All these expositions, including the one under review, have emphasized, not only the historical and philosophical approach, but also the contributions of Christian personalism as taught by the late Borden Parker Bowne.

In his latest book, Dr. Knudson first distinguishes "Christian ethics" as being distinct from, but also supplementary to, philosophical ethics. He then outlines the history of Christian ethics from the time of Jesus. He finds that there are four fundamental problems which must be faced, and to each of these he devotes one of the major sections of his discussion.

The first of these "has to do with the relation of religion to morality and more specifically with the relation of Christian morality to 'natural' morali In this connection there is provided an admir discussion of "sin" and "conversion." The sec major issue "is concerned with the distinctive nat of the Christian ethic." Here Professor Knud outlines the meaning of the principles of "love" "perfection" and the virtues that are peculiar to Christian character. The application of ideals to actual situations of everyday life is the third cente attention. Consideration is given to "The Indi ual," "The Family," "The State and War," " Church and Culture," and "The Economic Ord "The Validity of Christian Ethics" is the theme the final section of the volume.

Dr. Knudson's unusual ability to summarize to synthesize comes to full expression in these pa This power is made exceptionally effective by rea of his detailed acquaintance with the Christian lit ture of nineteen centuries. Nor does the author al himself to become the protagonist of any partic social or economic application of ethical the General principles and general applications are sole materials of his discussion. Yet he does espo the Protestant point of view so far as a libe evangelical position contradicts the assumptions Roman Catholicism. We are confident that i short time "The Principles of Christian Ethics" become the first text in many a course of study, a major source-book for a host of thoughtful read

* *The Principles of Christian Ethics.* By Albert C. Knudson. Abingdon-Cokesbury Press: New York, Nashville. Price, $2.75.

Sound Reasoning

Condemning the allocation of foodstuffs for br ing beer, the Free Church Federal Council of Brit recently went on record as follows:

> The peoples of Greece and the Balkans, Norway, Belgium, and Holland, are on the brink of starvation, and France is seriously underfed. All these countries will need generous provision of essential foods, particularly grain, as soon as these can be exported. In such circumstances, the British manufacture of beer on the present scale is "unpatriotic, unwise, and wanting in humane sympathy."

Sound reasoning, good Christianity!

"One Extravagance"

From far-off Jubbulpore, India, under date of J 12, 1943, comes an interesting letter. The writer, M Margaret D. Crouse, a missionary "in city servi says among other things:

> Today ZIONS HERALD dated February 10, 1943, arrived [five months on the way]—always such a welcome sight. . . . This is the one paper I have continued throughout this term of high prices and increased income taxes, surcharge and professional tax. I always enjoy "one extravagance," and these war days ZIONS HERALD has been "it."

Another letter, from Chaplain Donald B. Tar Station Hospital, Robins Field, Ga., says:

> This is to express to you my sincere appreciation for the weekly copies of the HERALD which you send me to distribute among the soldiers of the hospital here. I can assure you that they are eagerly read by patients who look forward to receiving them.

We are delighted to receive such messages. T indicate that the HERALD is meeting human need b at home and abroad.

WHERE? WHY? WHEN?

ere are three important interrogations. Every ous man must ask them as he faces the mystery fe. An esteemed reader of the HERALD wrote the or a letter some weeks ago. He said, "Abraham nt out, not knowing whither he went,' but like pioneers he knew *why* he went." Then our correndent added, "Write an editorial on this." Here ne editorial.

Who knows what a day may bring forth? Who see the future? We have our little plans—somes big ones. Then comes a prolonged illness, a h, a severe financial reverse. Where are we? All nd us stand the ruins of fond hopes.

We deal with a hidden God who works in a hid- way. We can see half a mile down the road— is all. Sometimes we have difficulty in discerning cts at fifty yards because of the fog or the dark. we must go on. We must take the risks. We st face the disappointments. We must endure the ttered dreams. Strange God of love! Why does not lay a full blueprint of our lives before us? y does He not say, "Here is the plan. Go ford. I am with thee"? No, He leaves us in mys-, uncertainty. But He is with us just the same.

ife is strange, illusive. And yet there is a deep significant secret in the Eternal's dealings with He keeps us expectant—"on our toes," so to speak. is the only way to stimulate faith, to create ngth, to mold character. We need a God who help, who will "back us up," but who will never rfere with our freedom. He waits in love to see we will face life's unfolding drama. He desires the life we live shall be our life, not His.

Why did Abraham go out, "not knowing whither went"? He took a terrible chance. He left present rity for future uncertainty. He walked out on airy promises of God. He had no maps. He had word about the nature of the great unknown into ch he was plunging. Why did he make such a of himself? Why did he involve his near and r ones in his strange foolishness? Why did he stay in good old cozy, comfortable Haran?

There is a simple answer to all this—"he looked for ity which hath foundations, whose builder and ker is God," and he "believed God." Faith is not, ome critics sneeringly declare, a mere superstition. s not swallowing the false and ridiculous. It is stubbornly insisting that two and two make e. It is not flying in the face of scientific facts. h is believing God. It is the conviction that this ld is a world of love and law; that, whatever the e appearance of things may indicate to our lim- minds, the whole universe is under control; that the world is a world of persons—the Eternal Person and human persons; that we are in the midst of a mighty process looking toward a glorious consummation. Belief in God affirms that at bottom life has meaning. Faith declares the reality and validity of the unseen values which again and again find arresting expression in the midst of our ongoing life. The scientific plodder in the mud of things needs to look up. He may catch a glimpse of a staggering glory that will enlarge his mind to take in more than the materialities. He may vividly sense something that cannot be seen or heard or handled. Why did Abraham go out with "sealed orders"? He had an inner "direction-finder." He believed God.

When did this great soul of the long ago start out on his blind trek? At once. Immediately. He "departed, as the Lord had spoken unto him." His attitude was, "Say the word and I go." There is obedience for you—timely obedience. The world is full of dilly-dalliers, scruple-finders, alibi artists. We need obeyers. We need men who will search for the Holy Grail and begin the hunt without delay. The kernel of religion is instantaneous obedience. It is not talking or feeling or even formal worshiping. It is not reading, or discussion, or contemplation. These things all have their place, but the Lord wants, first of all, obedience to His will in the midst of the hurly-burly of life. The Eternal spoke to Abraham, and he went. He asked no questions. He simply packed up, ordered the camels out, and was on his way. "Obedience" is not only the "organ of spiritual knowledge," it is also a direction-finder in the midst of the burning sunshine and the dust of the desert. It was a long road—many painful experiences, many doubts and fears. But Abraham arrived. And so we too shall arrive if we say "Yes" to God.

God's way for us may be flanked with suffering and disappointment, but it is not all rough and hot. There are unexpected providences that thrill and inspire the soul. God sometimes pours out His blessings, both material and spiritual, lavishly upon the head of His obedient child. It all depends. What is most needed to bring us to the highest self-realization, to real sonship with God? That is the determining question when it comes to the process. If robust health, ample wealth, the love and respect of our fellows, will do it, well and good. But if the harsh pressures, the withholdings, the sufferings, are needed to keep us from "going soft," then our thankful prayer should be, "Thy will, not mine, be done."

Where? Why? When? In these times of trouble, every person needs to ask these questions and seek to do the will of God as it is revealed to him.

THINGS WHICH CANNOT BE SHAKEN

Enduring Foundations of the Faith

by WILLIAM G. CHANTER

Reading the Bible

III. GENESIS: THE STORY OF JOSEPH.

Joseph, being seventeen years old, was feeding the flock with his brothers . . . . —Genesis 37:2.

The straightforward simplicity with which the story of Joseph opens is one of the qualities that make it a thing of beauty and a joy forever. So simple and vivid that it interests and charms children, it is so profoundly true in its analysis of life that no one can ever grow so old or become so wise as to escape its fascination. To miss knowing and enjoying this story is to forfeit one of the great treasures of our cultural inheritance.

And Pharaoh said unto his servants, Can we find such a one as this, a man in whom the spirit of God is?—Genesis 41:38.

Great literature opens for us new windows from which to see our world and its human inhabitants. Think of the study in character which is presented in this story. Joseph is a truly great man. How well he contrasts with Esau and with Jacob, the men about whom we have just been reading. Esau is attractive in his impulsive and heedless way. At least he is quite incapable of holding a grudge—with what generosity he welcomes his returning brother in complete forgetfulness of his treachery. But our admiration is chilled when we remember that, if Esau could not hold a grudge, neither could he remain faithful to any settled purpose; that if he forgave Jacob for the wrong he had done, it was because he took his birthright too lightly to resent its loss very deeply or for very long. On the other hand, we respect the unyielding strength with which Jacob held to the purpose that he had formed in his youth, and pursued it with an ever-deepening understanding of himself and his goal. But we find it hard work, for all that, to love him.

But Joseph has all the warmth of impulse that was Esau's, without his weakness. When his brothers appear before him in Egypt, his first impulse is to tell them who he is, and to relieve at once their anxiety and their need. But Joseph has a depth of character which Esau lacked, and he knows that not merely by opening his arms to these men can he make brothers of them. First they must know the spirit of true brotherhood. In that bitter realization Jacob might have washed his hands of them, but Joseph's generous and unselfish spirit made him look for a way by which these poor traitors might be transformed into true men, capable of brotherly feeling. He did not seek the satisfaction of a cherished grudge, but neither did he give free rein to the impulse of the moment in a false generosity. His rough treatment of his brothers was the stern but loving discipline of a man of warm heart and clear head and firm will. Once Judah offered himself and his liberty as a substitute for Benjamin, and Joseph knew that his work was done, "*then* Joseph could not refrain himself." In a burst of happy tears he could make himself known to these brothers. To a man like that, we give the whole-hearted homage that is due to a character in which strength is combined with beauty.

And as for you, ye meant evil against me; but God meant i good, to bring to pass, as it is this day, to save much pe alive.—Genesis 50:20.

Think, too, of the way in which this story defines cess. It is, of course, a success story, and we all know way in which success stories can sink into vulgarity cheapness. The hero is apt to think of his triumpl terms of wealth and fame and power, and to attrib it to his own superior wisdom and skill and force. Joseph, in telling his brothers that all has turned out does not speak of his wealth, of his power, of his of mighty Egypt. That is an afterthought with hi the great thing is that he has been of distinguished ser to mankind. Nor does he talk of his wisdom, or of strength of character. He tells of the grace of God. is a success story which deals with a man truly grea a high achievement and even greater in his conques himself.

How then can I do this great wickedness, and sin against Go Genesis 39:9.

Joseph's success is the victory of a stedfast faith. lives as in the sight of God, and it is this which gives power in temptation, fortitude in adversity, humilit success. There is a difference between a life in which thought of God is central, and the apprehension of G presence is strong and clear, and a life in which the h zon is shut in by goals and ambitions, hopes and f which are only human, merely of this world. Ther a difference in elevation of tone and purity of mo Joseph repulses the advances of his master's wife, not cause he is afraid of detection, not because, detectio not, to become entangled with her may interfere with development of his career, but because he has too re reverence for God to defile His good world by treach

In the end, Joseph's faith is vindicated. It is the policy just because it is not merely policy but fidelit principle. If this world is ruled by a good God, then tue must have its reward. Yet Joseph was great, not cause at long last he exchanged a prison for a throne, because he had developed a virtue that temptation c not destroy, or adversity discourage, or even success tray. It was that virtue which was Joseph's great rew maintaining his poise and sanity when he came sudd into possession of a power that might well have tu the head of any man.

And Joseph took an oath of the children of Israel, saying, will surely visit you, and ye shall carry up my bones from h —Genesis 50:25.

But the final touch of inspired genius comes when dying Joseph looks beyond his death. He has given h self to a cause that springs from the eternal purpos God, and even in death he looks to the future with confident aspiration of perpetual youth. His story us that being dead they yet speak who in this life h joined their voices to the great chorus of those who sp for God.

stern New York Letter—

ay Preachers in Growing Demand

ɔME PASTORAL CHANGES—FORMER MINISTER IS CANDIDATE FOR LIEUTENANT GOVERNOR

ɔCKPORT, N. Y., OCTOBER 23.—Rev. Rich- J. Davey of West Pittston, Pa., has been ɔinted by Bishop Charles Wesley Flint to pastorate of Asbury-Delaware Church, alo, N. Y., and began his ministry there October 10. He succeeds Dr. Verner S. nbulo, who also came to Asbury- ware and Genesee Conference from the ɔming Conference. The one down-town nodist church left in Buffalo offers a lenging opportunity to a fine but diffi- ministry.

* *

ev. George E. Manning has been ap- ted pastor of Trinity Church in Olean ucceed Rev. Leonard Peale, who was sferred to the Northern New York Con- nce and stationed at Ilion, N. Y., follow- the reading of the appointments at ference time. Mr. Manning has been at h Park Church, Buffalo, for the last six s.

* *

ev. and Mrs. Arthur Gregson at the lsboro, Pa., church have received the sad s of the death of their son, Lieut. John gson, "killed in action" with the Air ɔs operating over the Continent from land. The Conference members feel ly sympathetic for their brother minis- nd his bereaved family.

* *

series of one-day district conferences was in the four districts during the last week September. The program was more or the same at each gathering, stressing ference and connectional interests. One feature of these meetings was the fact all four district superintendents attended conference.

* *

r. James W. Workman, associate secre- of the General Board of Lay Activities, been through the Conference this past k of October 20, holding a series of ardship meetings. Thomas B. Clay, lay er of the Genesee Conference, and his ict lay leaders have been active in pro- ing this series of meetings. The one for Buffalo District was held in Plymouth rch, Buffalo, and was largely attended. Clay reports that with the shortage of isters, and vacancies in pulpits as a result men's leaving to enter the chaplaincy, e have never been so many calls for lay chers as at the present time, and never ɔre willing response on the laymen's part.

* *

ɔr the first time in several years, there is g held at Syracuse, First Church, a one- Lay Conference, from all over upstate York, on Sunday, October 24. Dr. kman is addressing that gathering, fol- ng their corporate worship service Sun- morning in First Church.

* *

he Republican Party's candidate for enant governor is our own Western New k's Joe R. Hanley. Mr. Hanley was pastor of the Presbyterian Church at Perry (the geographical center of Genesee Conference) when he was first elected to the lower house of the state legislature. Then he went into the senate, where he has served successively as minority and majority leader. He was at one time a Methodist pastor in Indiana before World War I, and following the war has held many evangelistic services in various cities in this part of the country. He has been a popular speaker at many church gatherings for the past several years, and there is no doubt about upstate New York's registering a majority vote for him. He preaches the gospel with the same power that he campaigns for office, and everybody acknowledges him to be a first-class campaigner. The church people of New York want to see him elected to the second highest office in the state, and believe he has the ability and force to be the Number 1 man of the state in the Executive Mansion if necessary.

* *

Dean Austin Pardue of St. Paul's Episcopal Cathedral of Buffalo has just been elected bishop of the Diocese of Pittsburgh. He has not yet accepted or declined the election. Under Dr. Pardue, Bishop Brent's tradition of making St. Paul's a great down-town Protestant center for worship and inspiration has been continued. The noonday services for Advent, Lent, and other seasons are outstanding, as great preachers of all denominations occupy its pulpit. Dean Pardue has been a potent figure in the religious life of Buffalo and has been active in service through the Buffalo Council of Churches. If he accepts the episcopal leadership of Pittsburgh (and it is rather hard for Methodist preachers to imagine a man's turning it down!), Buffalo will miss a great religious leader.

* *

While Bishop Flint has moved his portable and itinerant episcopal residence back to Hotel Syracuse, Syracuse, many engagements have brought him back to this section of his Area. A mass meeting of thirty-third degree Masons was held in Asbury-Delaware Church, September 26, at which the bishop preached the sermon. October 10, he dedicated a plaque to the memory of Mrs. Carrie S. Maxwell, who gave so generously toward the building of the beautiful Baker Memorial Church at East Aurora where Rev. Eugene J. Fleury is the pastor. November 21, Bishop Flint will preach at the 120th anniversary of Emmanuel Church, Lockport, and on the same evening he will preach at the fiftieth anniversary observance of the Barker Methodist Church, Franklin B. Laundry, pastor.

PAUL MORRISON.

Dedication Week Plans

"The Church at Its Best" will be the theme for the 1944 Week of Dedication, February 27 to March 5, when Methodists will be called to another dedication of self, service, and substance. The theme was selected by the Committee on the Week of Dedication at a meeting held October 19 in Chicago, Ill.

Daily themes for use in meetings during the Week of Dedication will be recommended to pastors and lay men and women by the committee as part of the program for church-wide participation in this spiritual and financial effort, which will call attention to Methodism's war emergency opportunities.

A plan of organization and procedure adopted by the committee contained the following recommendation from Rev. Grover C. Emmons of Nashville, Tenn., executive secretary:

"The offering to be taken on Sunday, March 5, shall be a free-will sacrificial offering. There shall be no quotas or goals set for Areas, Conferences, or churches. Our giving must be lifted to a high spiritual level and become an expression of a very real desire to share Christ with our fellows in this war-stricken world. We believe our people will respond generously and sacrificially if the spirit and purpose of this movement is laid upon their hearts."

Four standing committees and an administrative committee were appointed to develop further the plans for the observance. Bishop Paul B. Kern of Nashville, Tenn., chairman of the Committee on the Week of Dedication, announced the membership of these committees as follows:

Committee on Episcopal Cooperation: Bishop Kern, chairman; Bishop J. C. Broomfield, St. Louis, Mo.; Bishop Wilbur E. Hammaker, Denver, Col.; Bishop Ivan Lee Holt, Dallas, Tex.; Bishop Robert E. Jones, Columbus, Ohio; Bishop Titus Lowe, Indianapolis, Ind.; Bishop William C. Martin, Omaha, Neb.; Bishop G. Bromley Oxnam, Boston, Mass.; Bishop Clare Purcell, Charlotte, N. C.; Bishop Alexander P. Shaw, Baltimore, Md.; Bishop A. Frank Smith, Houston, Tex., and Bishop H. Lester Smith, Cincinnati, Ohio.

Committee on Lay Cooperation: Dr. George L. Morelock, Chicago, chairman; Mrs. J. D. Bragg, St. Louis; Bishops Broomfield, Hammaker, and Martin; Rev. Clifford Bacon, Des Moines, Iowa; Harry Denman, Nashville; Neyland Hester, Lubbock, Tex., and Judge Herschel R. Snavely, Marshall, Ill.

Committee on Literature: Dr. Emmons, chairman; Mrs. W. M. Alexander, Nashville; Bishops Kern, Oxnam, A. Frank Smith, H. Lester Smith, and Shaw; Rev. Costen J. Harrell, Nashville, and Rev. Paul E. Martin, Wichita Falls, Tex.

Committee on Publicity: Dean James A. James, Evanston, Ill., chairman; Bishops Jones, Lowe, and Purcell; Rev. O. W. Auman, Chicago; Rev. W. F. Bryan, Houston; Rev. W. G. Cram, New York City; Rev. Roy L. Smith, Chicago, and C. A. Jones, Columbus, Ohio.

Administrative Committee: Bishop Kern, chairman; Bishops Broomfield and Lowe, Mrs. Alexander, Drs. Auman, Emmons, Morelock, and Smith, and Dean James.

The month of January has been designated by the committee as the "preparatory period for the setting up of the organization in the local church." District superintendents and pastors will be advised of the purpose and plan for the Week of Dedication during November.

Bishop Oxnam reported on the action taken by a subcommittee on budget regarding the projects that will be included in the financial support. This information will be contained in the literature that will be sent to all churches from the Chicago headquarters of the Committee on the Week of Dedication.

——For ten successive years and more before the outbreak of this war with Japan, there had been remarkable circulation of the Christian Scriptures in China. According to Bible Society reports, nearly half the total world-circulation was accounted for by China agencies.—GEORGE W. SHEPPARD, in *The British Weekly.*

Frank D. Howard of 357 Broadway, Chicopee Falls, will be eighty-six years old on Monday, November 8. Mr. Howard, the oldest living member of the Boston Wesleyan Association, has recently recovered from an attack of pneumonia. He is a beloved figure in Wesley Methodist Church, Springfield, to which he has given of his time, interest, and service for many years. In Boston University School of Theology circles he is well known as the donor of the Fellowship fund that bears his name.

Bishop Herbert Welch of New York City will preach the sermon at South Methodist Church, Manchester, Conn., next Sunday morning, November 7, when the eighteenth anniversary of the dedication of the church will be observed. The observance will take the form of a Family Day, with a basket dinner following the morning service. Rev. W. Ralph Ward, Jr., is pastor of the church.

In the death of Miss L. Amanda Floyd, aged eighty-seven years, which occurred Monday of last week, October 25, the First Church of Winthrop, Methodist, has lost a member whose name has been on its roll for more than seventy-one years. Miss Floyd, a descendant of one of Winthrop's oldest families, was born, reared, and lived all her life in the house at 210 Main Street which her father, the late Edward Floyd, built in 1842. ZIONS HERALD has been going to that address ever since the house was erected. "Aunt Amanda," as she was lovingly called by all who knew her, was a devoted Methodist, interested in all the work of the church and an active participant as long as strength permitted, and always a generous contributor. Funeral services were held at her home Thursday afternoon, her pastor, Rev. L. W. C. Emig, and her former pastor, Rev. Harry B. Hill, officiating. Burial was in the Winthrop cemetery.

Rev. Earl E. Story of Norwich, Conn., district superintendent of the Norwich District, has recovered his health after a "five weeks' tussle" with pneumonia. His doctor is permitting him to resume his schedule of quarterly conferences, and other work, the latter part of this week.

Rev. Theodore C. Hume, the first representative of American Protestant churches to go to Europe under the general plan of postwar relief and reconstruction developed during the last year by the Provisional Committee of the World Council of Churches, was one of the thirteen persons who lost their lives when the Swedish transport plane "Gripen" was shot down off the Swedish coast October 22. Dr. Hume had been selected and sent by the General Council of Congregational Christian Churches, which had placed his services at the disposal of the European churches through the World Council. His death, says an editorial in the November issue of the *Federal Council Bulletin*, "is a deep calamity, but not really a tragedy; for we know it is not futile. He gave himself sacrificially to a mission to which he felt himself called of God. He knew that to undertake the task at this time involved serious hardship and peril, but this did not deter him. . . . Perhaps, in the providence of God, the example of his selfless devotion, which cannot fail to be an inspiration to the American churches, may be an even greater contribution to ecumenical Christianity than he could have made by many years of tireless activity."

Mrs. L. A. Nies of Townsend is at the New England Deaconess Hospital for what is expected to be a short period of treatment.

The Methodist Tabernacle, Providence, R. I., has lost a prominent member in the death of George W. Amison, which occurred Friday, October 22, at the Jane Brown Hospital in Providence, after an illness of four weeks. He was born in England, December 21, 1857, and came to this country in 1881, going to Scranton, Kan., where he remained five years. He received his local preacher's license in Scranton more than sixty years ago, and renewed it on joining the Harris Avenue Methodist Church, now known as the Methodist Tabernacle, when he came to Providence in 1886. He was a member of the board of trustees of the church for more than fifty years and president of the board for more than thirty years. He served as superintendent of the Sunday school for forty years until 1932, and was director of the choir for many years. A prominent champion of temperance, he took part in many temperance campaigns throughout the state. He had been a member of the board of managers of the Providence Deaconess Home since its organization nearly half a century ago. Surviving are his widow, Angelina Worth Amison; a daughter, Mrs. Franklin B. Hurd of Providence; two sons, Willard Carlton Amison of Englewood, N. J., and Albert Amison of Brookline, Mass.; nine grandchildren, and four great-grandchildren. Funeral services were held in the Methodist Tabernacle on Monday afternoon, October 25, the pastor, Rev. Joseph Vasey, officiating, assisted by two former pastors, Rev. Frank W. Gray of Warwick Neck, R. I., and Rev. J. Manley Shaw of Taunton, Mass.

Rev. and Mrs. Robert A. Colpitts have gone to Greencastle, Ind., for the winter. Their address there will be 833 East Washington Street. Their daughter, Leota, is dean of women at DePauw University, which is located in Greencastle.

Dr. Harold W. Ruopp, minister of the Central Church, Chicago, Ill., returned to his alma mater, Ohio Wesleyan Universi Sunday, October 24, to deliver the addr at the university's first fall Commenceme Social imagination was his theme. Twen students were graduated, and forty-thr Navy V-12 trainees were honored at the ercises.

Louise Herchmer (Dunlop) Shacklo wife of Rev. Floyd Shacklock of 299 V Avenue, South Orange, N. J., a member the staff of the Board of Missions and Chur Extension of The Methodist Church, in N York City, died Tuesday of last week, Oc ber 26, in the Orange Memorial Hospit following a lingering illness. Mrs. Shacklo was born in Japan, June 18, 1896, the daug ter of Presbyterian missionary parents, a upon her graduation from Mount Holyo College in 1920, she herself returned to Jap as a Presbyterian missionary and became member of the faculty of the Woma Christian College in Tokyo. In 1923 she w married to Dr. Shacklock, a missionary Japan from the Methodist Church. Th served together until 1940, when Mrs. Sha lock's health made necessary their return the United States. Besides her husband, M Shacklock leaves two daughters, Jean a Margaret; two sons, John and Burton; mother, Mrs. J. G. Dunlop, who has be living in South Orange; several brothers, a a sister.

Mrs. Loueen M. Miley of Maywood, private secretary to Harry F. Keiser, manag of The Methodist Publishing House in C cago and formerly manager in Boston, cal at the Wesleyan Building in Boston week. She had been visiting her husband Camp Edwards for two weeks.

Dr. Oscar Thomas Olson, minister Epworth-Euclid Methodist Church, Cle land, Ohio, delivered the Founder's convocation address on the theme "Wh Matters Most?" at Drew University, Ma son, N. J., October 21.

Frank J. Butera, who is widely kno throughout the Boston Area as a mem of the staff of The Methodist Publishi House in Boston, is receiving congratu tions on the birth of a first son, Joseph, him and Mrs. Butera on October 28. Buteras, who live in South Boston, have t daughters.

Word has come of the death of Rev. J E. Duxbury on Wednesday of last week the home of his daughter, Mrs. Edward lard, in Ballston Spa, N. Y. Mr. Duxb had been a member of the New Engla Southern Conference for more than hal century. He leaves his widow, Annie (Br ley) Duxbury, and two daughters, Mrs. lard and Mrs. Elmer Maxwell of Willim tic, Conn. The funeral took place Satur at the Methodist Church in East Greenwi R. I. A fuller notice will appear in a la issue of the HERALD.

Rev. J. Manley Shaw, pastor of Calv Methodist Church, Taunton, is the presid of the newly organized Taunton Council Churches. Rev. Herman D. Berlew of F Methodist Church heads the evangel committee.

Bishop J. Ralph Magee of Des Moi Iowa, has suffered a bereavement in death of his wife, Harriet A. (Keel Magee, which occurred Sunday after an ness of some five months. In a night le

With Our Writers

CHARLES GUSTAV GIRELIUS, Barneveld, N. Y.; minister of the Unitarian Church.

HENRY S. CURTIS, Ann Arbor, Mich.; originated the American Recreation Association and served as its first director under President Theodore Roosevelt; later, a member of various faculties; now retired.

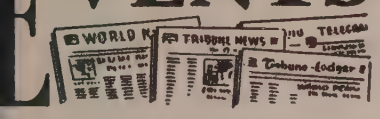
DAVID HAROLD HICKEY, Fort Banks, Winthrop; chaplain (lieutenant colonel), Harbor Defenses of Boston.

FREDERICK BROWN HARRIS, Washington, D. C.; pastor of Foundry Methodist Church and chaplain of the United States Senate.

ARTHUR HOPKINSON, Lynn; pastor of First Methodist Church.

ıe editor of the HERALD, filed Sunday at Moines, Bishop Magee says: "Mrs. ;ee passed away quietly this morning ,. Instead of flowers we desire to place emorial at Rust College, which was close her heart. Funeral service Thursday." ıop and Mrs. Magee were married Sep- ber 10, 1902. During her husband's years he pastorate, Mrs. Magee served with him four Massachusetts parishes—Falmouth; t Church, Taunton; Daniel Dorchester norial Church, West Roxbury; and St. 'k's Church, Brookline. Mrs. Magee es, besides her husband, two children— on, Rev. J. Homer Magee of Sidney, nt., and a daughter, Miss Dorothy J. gee of Des Moines.

EVENTS



t First Methodist Church, Medford, the k of November 7-14 will be devoted to lebration of the 120th anniversary of the nning of organized Methodism in Med- l. The pastor, Rev. Clarence A. Morrill, deliver the opening sermon next Sunday ning, November 7, and in the evening a ner pastor, Rev. Francis D. Taylor, now rict superintendent of the Worcester Dis- , will preach. On Thursday evening, ember 11, there will be an anniversary ption to former pastors, and a dinner, owed by an address by Hon. Jarvis Hunt, ident of the Massachusetts state senate. Sunday, November 14, the concluding of the celebration, the morning preacher be Rev. John C. Wingett, district super- ndent of the Lynn District. The final ıt will be a Woman's Night program in evening, with Mrs. Howard M. LeSourd, ident of the New England Conference man's Society of Christian Service, as the ker.

fficers of the Board of Missions and rch Extension, who have for months ı out of contact with Rev. Ernest E. k, superintendent, and other missionaries apan-held Philippines, are greatly encour- l by a message received from Manila, ugh the International Red Cross, saying: orm Ralph Diffendorfer, 150 Fifth Ave- New York City, all well, inform fami- Cable Ernest Tuck. Enquirer Philip- Resident." The first sentence means that he missionaries of the board in the Philip- s are safe. The second sentence, while entirely clear, is considered to mean that Tuck is not an internee but a "Philippine lent" who makes this "enquiry" through Red Cross. It is also presumed that if Tuck is not interned, other missionaries also be considered and treated as ilippine residents," presumably living in ila and having at least a degree of lib-

ethodists are cooperating with the Home ions Council of North America in n this year providing Christmas gifts the American-born youngsters of Japa- parentage now in the ten War Reloca- Authority camps. Rev. Frank Herron th, superintendent of the Pacific Japa- Provisional Conference, lists centers and ons to whom 25-cent Christmas gifts ld be sent by Methodists in order to bring Christmas cheer to these boys and girls, evacuated from their Pacific Coast homes through no fault of their own. According to Dr. Smith's allocation, gifts from New England are assigned to Tule Lake, Cal., where there are 2000 children. This is a camp where there are very few Christians of any type. "We have given our Buddhists to good old New England for Christmas," writes Dr. Smith. All the children in the lonely desert camps are included in the plans for Christmas remembrance, and the gifts are to be distributed without discrimination. "Think of your own children between the ages of five and seventeen," says Dr. Smith, "and choose the same presents for our foster-children that you would choose for your own." Gifts for Tule Lake should be sent parcel post or express, prepaid, by November 30, gift wrappings included, and addressed in care of Dr. Harold Jacoby, 5013-B, Newell, Cal.

After adopting a general policy of procedure at a meeting in Chicago, Ill., on October 20, the Committee of Twenty-one on Postwar Planning, appointed by the Council of Bishops and the General Commission on World Service and Finance, named a subcommittee of seven members to give further study to the financial needs of an over-all reconstruction and advancement program for the interests of the church around the world. This subcommittee will receive statements from Methodist boards, commissions, and other agencies on approximate emergency appropriations which may be needed when peace comes. The subcommittee will then formulate a recommendation which will be considered by the Committee of Twenty-one at a meeting in February. Members of this subcommittee, as announced by Bishop Paul B. Kern, Nashville, Tenn., chairman of the meeting, are as follows: Bishop G. Bromley Oxnam, Boston, Mass.; Bishop W. C. Martin, Omaha, Neb.; Rev. Costen J. Harrell, Nashville; Rev. O. W. Auman, Chicago; Mrs. J. D. Bragg, St. Louis, Mo.; Mrs. W. R. Brown, East Aurora, N. Y., and C. A. Jones, Columbus, Ohio. Bishop Kern was designated as convener of the committee and ex-officio member.

East Boston Church Closed

On Sunday, October 31, the last service of worship was held in Union Methodist Church, East Boston. Many of the friends and former members joined in this final service.

Union Church—formerly called Bethel Church—is more than a hundred years old, having been founded in 1839. In 1917 the Saratoga Street Methodist Church united with Bethel to form Union Church. Forty years ago the church was strong with a membership of 800. The Sunday school had a men's class of considerably over a hundred members, named from George W. Carter, who was its teacher for many years. The present church building used to seat 900 with the galleries open.

But the last generation has seen great changes in East Boston. This part of the city was almost taken over by the Italians. Seven Roman Catholic churches flourish here now. During the years Union Church lost by death and removals until now the membership is only one tenth of its former size. The church building, which is very old, has shown signs of serious disintegration, and recently after an inspection has been condemned as unsafe by the Building Department of Boston. The cost of the repairs demanded would go very far beyond the ability of the present congregation.

Approaches were made to two other churches for federated union, but the responses were not encouraging. So at the last quarterly conference the vote was taken with deep regret to discontinue services after November 1. The pastor since September, 1942, has been Dr. Francis Strickland, who for twenty-four years was a professor in Boston University School of Theology.

Word from Malaya

Two postcards—received recently at the office of the Board of Missions and Church Extension in New York—dated November 1, 1942, from a Japanese internment camp in Malaya, give some added information concerning a number of Methodist missionaries and friends being held by the Japanese. Both cards were sent from "Changi Internment Camp, Syowan, Malaya," which is on the peninsula near Singapore.

One is from Rev. Gerald V. Summers, Methodist missionary in Sibu, Sarawak, Borneo, who was on the Malay Peninsula when the war broke out. He reports that Rev. H. B. Amstutz, Rev. Tyler Thompson, Rev. Burr H. Baughman, Mr. Gulland (brother-in-law of Rev. Robert A. Blasdell, now in India), Miss Minnie Rank, and Miss Eva Sadler, R. N., "are here" (presumably meaning in Changi Camp), "well, and adequately adjusted to present conditions." He adds: "I hold steady at 170 lbs. Am busy helping repair shoes for fellow internees. Our people have collected a satisfactory library. Am in a Mandarin class. No dangers or overrigorous hardships face us and we have our own medical services, so do not be over-anxious for us. All pastors were unharmed, and the work goes on. None have returned to Borneo."

The other card is addressed to Bishop Edwin F. Lee and is signed by C. G. Jackson, a lay member of Wesley Church in Singapore, and a retired British official. He reports that he is still with Amstutz and Thompson in the internment camp; "Burr (Baughman) joined us in July—is very well; Summers and Gulland are next door. All well—ladies, too—very busy."

He adds this word concerning the mission: "It is very fortunate for our Methodism that a nucleus stayed—their influence among us has been most valuable. They have earned a high repute by their addresses, classes, examples. The Conferences met in September (1942); first separate with Hosengong and Paul Hang chairmen; then in joint session; press gave no appointments. Not one of our pastors or families were hurt. Five churches here (not Wesley Church) badly damaged—all repaired but Geyland (Chinese Church). The church is alive; everywhere working with apostolic spirit, faith, and sacrifice. Bishop Wilson (Anglican bishop of Hongkong), who is not interned, has been a stanch friend, and is working toward church union."

Mr. Jackson also reports that Miss Lydia Urech, a Swiss Methodist who has been working as a missionary with American Methodists in Malaya, is with the Swiss Colony—and the Swiss are neutrals.

"Do not worry about us," writes Mr. Jackson. "All are in as good spirits as the situation permits. Separation from loved ones is hard, but not one regrets his decision. The church can be proud of its representatives here."

Providence District Letter

★

LEONARD C. HARRIS, Superintendent

Vigorous church life all around the circuit has been noted in the nearly completed round of first quarterly conferences this fall. Many of the pastors spent the major part of the summer months within the bounds of their parishes maintaining a modified but active seasonal program. Reports indicate an increase in the number of church vacation Bible schools with an attendance record reaching an all-time high. In addition, several parishes continued their Sunday sessions of the church school throughout the summer season as a part answer to the juvenile problem which has become so acute in many communities.

One of the outstanding summer programs was the one directed by the new pastor at Holbrook, Mass., Rev. H. Gerald Bisbee-Elftman. One hundred sixty children received diplomas at the closing session of the vacation school here, a community school that was sponsored by the Methodist and Congregational churches. A wooded section near the Methodist Church has been cleared and made into a well-equipped recreation park which is under the direction of the pastor and has been the center of much community activity. The entire church life in this parish is responding to the vigorous leadership of its new minister.

The East Braintree parish, Stephen H. Smith, pastor, held another unusually successful vacation school, with 104 Methodist children maintaining an almost 100 per cent average attendance. A "debtless church" is the goal set by this people to be reached by 1944. In two years' time the indebtedness has been reduced from $3500 to $600, so it seems quite probable that by January, 1944, the goal will have been reached.

St. Paul's Church, Newport, Harvey K. Mousley, pastor, is in the midst of an extensive renovation and constructional progra The sum of $12,000 is the goal set to cov the entire enterprise. Under direction of t pastor, more than $7000 of this amount h already been secured. The work includ repair on the tower, which is the first tow ever to be built on a Methodist church the world. It was the building of this tow which gave Bishop Asbury grave conce about the spiritual trends of early Metho ism in this country. The entire chur building will be repainted, and the renov tion program includes prospective sanctua remodeling and decoration. The new acquired parish house, the former Horat B. Wood home next to the church proper

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ɔeing made over, and will provide a very ɜactive center for parish activity.

Calvary Church, Newport, E. E. Fredrik-, pastor, has completed renovation of its sonage with the entire cost, $1300, all d. Thirty new members have been added this church since the beginning of the sent Conference year in June.

Trinity Union Church, Providence, Har- C. Metzner, pastor, is completing a ecorating of the entire church and parish ms at a cost of $14,000, which amount been secured in a recent campaign. ns are being considered for the rebuilding the chancel.

An impressive Military Vesper Service was ently held in the Hope church, Charles Graham, pastor. A capacity congrega- was in attendance. The service was in rge of the United States Coast Guard, h Chief William Morton as speaker.

The District Educational Staff has planned eries of subdistrict Educational Institutes be held as follows: Southern Rhode nd, Friday, November 5, 7.30 p.m., enix Methodist Church; Greater Provi- ce, Friday, November 12, 7.30 p.m., endship Street Church, Providence; Paw- ket, Friday, November 19, 7.30 p.m., First urch, Pawtucket; Old Colony, Sunday, vember 14, 3 p.m., First Church, East ymouth; Brockton, Sunday, November 7.30 p.m., South Street Church, Brockton; wport, Sunday, November 21, 3 p.m., St. l's Church. The Conference executive etary, Howard E. Tower, and the dis- t superintendent will be in charge, assisted the following: Miss Florence Stevens, A. Miller, G. A. Dahlquist, F. A. Dyck- n, R. L. Samuelson, Joseph Vasey. Three ior phases to be considered will be leader- , attendance, and curriculum. New koda- ome visualization aids will be introduced. lans will be announced soon by the dis- t lay leader, A. P. Ruerat, for a series of men's assemblies throughout the district, owing the planned subdistrict educational upings. A study is to be made of the ce in the local church where layman phasis is most needed.

The general willingness of the churches accept in full, or in large part, the in- ased World Service askings gives promise a substantial advance along this front for ther year.

ristian Education nference

Vith an expected attendance of approxi- ely 600 leaders from every state in the ion, the fourth session of the Methodist nference on Christian Education will be d in the Municipal Auditorium, Kansas y, Mo., November 29-December 3.

The Conference on Christian Education is nposed of five distinct groups, called mmissions," each with its own officers. ese commissions—Executive Secretaries, ension Secretaries, and Presidents of Con- ence Boards of Education, Children's rkers, Youth Workers, Adult Workers, Directors of Christian Education in the al Church—will hold sectional meetings also come together in joint general ses- ns.

aul D. Womeldorf, Wichita, Kan., is sident of the conference. Other officers vice-president, Leon M. Adkins, Schenec- y, N. Y.; secretary-treasurer, Miss Flor- e Teague, Nashville, Tenn. Members of executive committee are: officers of the conference, presidents of the commissions, Dr. Lucius H. Bugbee, Nashville, Tenn., Dr. Timothy B. Echols, Austin, Tex., and Dr. John Q. Schisler, Nashville, Tenn.

Programs each day will include worship service under the direction of Dr. John C. Irwin, pastor of First Methodist Church, Fargo, N. D., and president of the North Dakota Conference Board of Education; business meetings; addresses; interest groups on hymns and choric reading, led by Mrs. Laurence E. Nye, director of Youth and University of Life Choirs of Hennepin Avenue Methodist Church, Minneapolis, Minn.; exhibits; jurisdictional and commission meetings.

Of special interest is the fact that six bishops, one from each Jurisdiction, will be present on December 2 to address the conference at 9.30 a.m. and 2 p.m. The bishops and their subjects are: James H. Straughn, Pittsburgh, Pa. (Northeastern Jurisdiction), "Reaching the People with Christian Teaching: Importance and Methods"; W. W. Peele, Richmond, Va. (Southeastern Jurisdiction), "Education in the Local Church: Opportunities and Needs"; Alexander P. Shaw, Baltimore, Md. (Central Jurisdiction), "The Significance of Christian Education in the Solution of Social Problems"; William C. Martin, Omaha, Neb. (South Central Jurisdiction), "A Bishop's Appraisal of the Program of the Conference Board of Education"; Wilbur E. Hammaker, Denver, Col. (Western Jurisdiction), "Needed Developments in Curriculum"; J. Ralph Magee, Des Moines, Iowa (North Central Jurisdiction), "The Relationship of the Educational

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Program of the Church to Government Activities."

On Tuesday morning Miss Katharine F. Lenroot, chief of the Children's Bureau of the United States Department of Labor, will address the conference on "Child Conservation" and Dr. Ralph E. Diffendorfer, executive secretary of the Division of Foreign Missions of the Board of Missions and Church Extension, will speak Wednesday on "The World Christian Community."

Bishop G. Bromley Oxnam of Boston will deliver the closing address Friday afternoon, December 3. His subject will be "The Crusade for a New World Order."

Talents—Style 1943

The twenty-fifth chapter of Matthew tells the parable of the talents. As nearly as seemed advisable, the First Methodist Church of North Attleboro followed the story, in a project designed to get a fund for painting the church.

The plan was launched February 7, 1943, at the morning service, when the chairman of the finance committee handed out a one-dollar bill to anyone who would accept it in trust. Fifty "servants" took the money to use or spend in any way they saw fit which would make it "increase" so that there might be "other talents" to return later on.

The men invested their dollars in seeds for the gardens or in food for the Talent Dollar Supper, for example. The women, with more available time, bought material for aprons, fancy work, toy dolls, toy elephants, cakes, cookies, baked beans, and quahaug chowder, which were sold at the Talent Dollar Supper. For the supper, the workers invested their dollars to purchase food and did the work entailed, dividing the profits equally as their reward.

One woman invested her dollar in gasoline so she could get to school to do substitute teaching. Another bought an apron and had her friends sew patches on it, placing money under the patches, for her "talent."

The local newspaper, owned by "Joe" Martin, speaker of the House of Representatives, assisted greatly in popularizing the plan. The mystical "Roving Reporter" of the paper, though not a member of the church, took a Talent Dollar and brought in a substantial increase.

October 10 was set as the "day of reckoning," and the dollars were returned with their increase, and an attached note containing the poem or story of how the talent had been invested. After the talent dollars originally given out were separated from the "increase," the sum netted the painting fund $954.04. F. A. Dyckman, Pastor.

W. S. C. S. in Fall Conference

The Woman's Society of Christian Service of the New England Southern Conference held its fall conference at Trinity Union Church, Providence, R. I., Tuesday and Wednesday, October 19 and 20.

The president, Mrs. Harold Holehouse, presided at all the sessions. Mrs. Frank Westerberg, secretary of spiritual life, arranged and conducted the devotions.

James N. Williams, executive secretary of Providence Urban League, brought the first message, on "Race Riots—Causes and Cures." The work of Silver Lake Center was presented by Mrs. E. N. Griffiths, Mrs. Angelina Florie, and Miss Florence Stevens.

The Tuesday evening service was under the auspices of the Wesleyan Service Guild of Trinity Union and students and young people. Mrs. Ralph E. Dodge, a missionary returned from Africa, spoke on "African Women and Christianity."

Wednesday morning a playlet, "The Sun Is Up," was presented, and seminars for mission study, children's work, youth work, and general organization were held.

Mrs. Fred A. Victor, secretary of status of women for the Northeastern Jurisdiction, was the luncheon speaker.

The conference went on record as urging the passing of the bill that would repeal the Chinese Exclusion Act.

The president, secretary of missionary education, and treasurer were elected from the Conference as delegates to the Jurisdiction; the presidents of New Bedford, Norwich, and Providence districts also were elected. The three women nominated for possible election to the General Board of Missions and Church Extension were Mrs. Daniel Par-

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terans at Melrose

he Veterans of the Cross Fellowship of New England Conference held its annual ting Wednesday, October 20, at the Mel- church.

evotions were conducted by the chaplain, Benjamin G. Seaboyer, assisted by Rev. k A. Everett and Rev. William M. wford. The secretary, Rev. C. C. P. Hil- led in song.

fter the calling of the roll, the names of e who had died during the last year were , and prayer was offered.

n address of welcome from the enter- ing church was made by Rev. John L. ns, pastor. Remarks followed by "Past ter" Rev. Webster H. Powell, present ster" Rev. George E. Heath, and Rev. iam Gunter, superintendent of Boston rict. Miss Helen Everett, an unexpected heartily welcomed visitor, gave an unt of her missionary life in Africa. After heon served by the Woman's Society of

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Christian Service, Mrs. Frank H. Clements, president, the editor of ZIONS HERALD addressed the company.

Rev. Harry G. Butler, treasurer, reported a comfortable surplus in the treasury. By vote, the present officers were retained, and adjournment was taken to meet again at the next Annual Conference session. C. H. S.

Church Register

HERALD CALENDAR

Boston Methodist Social Union, Students' Night, Dr. Willis J. King, Speaker, Hayden Memorial Building, November 15

New England Conference Woman's Society of Christian Service Leaders' Institute, Newtonville Methodist Church, November 18, 19

United Church Canvass, November 21-December 12

South Carolina Conference, Darlington, Bishop L. H. King, November 24

BOSTON-LYNN DISTRICT METHODIST PREACHERS' MEETING—Monday, November 8, 10.45 a.m., Wesleyan Hall, 581 Boylston Street. Speaker, Mrs. Howard M. LeSourd, president of the New England Conference Woman's Society of Christian Service; subject, "The Missionary Outlook for Women in The Methodist Church."

Delegates Elected

NORTHWEST IOWA CONFERENCE

General and Jurisdictional Conferences: *Ministerial*—L. H. Scheerer, L. D. Havighurst, J. C. Buthman. *Lay*—Otto F. Bartz, James I. Dolliver, Mrs. W. M. Hubbard.

Jurisdictional Conference and Reserves to General Conference: *Ministerial*—J. J. Davies, George W. Dunn, F. W. Ortmeyer, John A. Farnham. *Lay*—Mrs. J. E. Feller, L. D. Snyder, C. C. Harshbarger, A. D. Clem.

Reserves to Jurisdictional Conference: *Ministerial*—Frank G. Bean, C. N. McMillan, Earl A. Roadman. *Lay*—Mrs. Earl A. Roadman, E. W. Oates, Mrs. J. C. Buthman.

DAKOTA CONFERENCE

General and Jurisdictional Conferences: *Ministerial*—F. E. Lochridge, R. G. Minkler. *Lay*—Mrs. J. H. Baker, Dr. George E. Whitson.

Jurisdictional Conference and Reserves to General Conference: *Ministerial*—J. H. Edge, B. A. Davis. *Lay*—M. S. Smith, A. H. Kemper.

Reserves to Jurisdictional Conference: *Ministerial*—L. A. Johnson, A. N. Courtney. *Lay*—R. Jonas, B. A. Bobb, B. A. Dunbar.

Birth

MORRILL—In Winchester, October 26, to Rev. and Mrs. Clarence A. Morrill of Medford, a daughter, Jane Elizabeth.

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Boston University's leadership is outstanding in every sphere of education, from grade schools to universities. In Robert Lincoln Kelly's book, "The American Colleges and the Social Order," Boston University is listed as a "Mother of Colleges." The author points out that alumni of Boston University have founded fifteen institutions of higher learning in the United States and six in foreign countries, and that a total of one hundred and ninety alumni of Boston University are or have been college and university presidents.

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